

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, January 8, 1920

Our War Aims— After the War

By John Haynes Holmes

Hearing Eminent Preachers

By Ellis B. Barnes

Published Weekly—\$2.50 the Year

“Feed the Profs.”

So yelled the students of Cornell as they recently paraded the streets in protest against the low salaries of their teachers. The salaries of teachers in colleges must be increased at once, because:

I. Economic justice requires it.

Negro porters in hotels, scavengers of the streets in cities, unskilled ditch-diggers, and hod carriers are receiving more pay than the trained, consecrated teachers in Disciple colleges.

The treatment of teachers in Disciple colleges is the outstanding economic crime of the Church.

II. Saving a profession demands it.

College teachers are leaving the profession in alarming numbers because they cannot live on the salaries paid. Teachers in church colleges are being offered large increases to go to tax-supported institutions. President Neilsen of Smith college says:

We are facing the elimination of a profession.

III. College existence compels it.

It is not too much to say that the very existence of the church college depends upon an immediate substantial increase in teachers' salaries. President Schurman of Cornell, in speaking of teachers' salaries, recently declared "Nothing less than the future of American civilization is at stake." Yale, Princeton, Harvard, Smith, Cornell and others are raising millions for salaries alone.

A starving teacher cannot teach a living corpse

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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for Social Justice

OTHOU RULER OF MANKIND, our Heavenly Father, whose mind is the home of justice and love, breathe Thy spirit into the hearts of men and show us the way of righteousness and truth. Confusion sits in our councils. Our leaders know not what to do. We walk by faith, and we know not whether our path leads to the light or into deeper entanglements of darkness. The ancient way by which mankind has come to this present hour has not led to equity and peace. The customs of intercourse between man and man have made room for base passions and selfish motives, and have too often called forth from our human nature harsh and cruel designs and bred in men the tempers of hate and greed—in men whom Thou madest brothers.

Give to us, we beseech Thee, grace and courage to change these false customs that corrupt the world. Our hearts, unawed by hoary institutions, are disturbed by the dream of a fairer world than that which our fathers bequeathed to us. We yearn for a social order of brotherhood and justice rooted in kindness and sympathy and trust in one another. We cannot be persuaded that such a world is too good to be true, too ideal to be entrusted to the keeping of our humankind. We are not convinced by those who declare that man is too base and coarse to be trusted save as he is hemmed in by customs and institutions built upon inequality and brute force, and which offer the best goods of earth to the few while the many are doomed to lives of humdrum and futility.

We protest to Thee, our Creator who knowest the stuff of which we are made, that vast ranges of our human failure, our greed, our selfishness, our inhumanity to man, are but the warping of our nature by the false institu-

tions under which we live. We yearn to be set free from the thralldom of all this venerable injustice. We would prove to our own souls and to Thee what moral strength is within us, and of what achievements in beauty, in character and in moral power we are capable.

Help us, O Thou Spirit of justice, to unthroned all usurpers of authority and privilege, and to set our human spirit free to act its divine part in a world in which it has never yet had a fair chance to realize Thy purposes. We appeal to Thee, Thou God of righteousness, to end Thy patience with evil. Smite Thine enemies and set Thy people free!—Amen.

The Devotional Life of the Church

THE Week of Prayer should mean more this year than ever before, for the program sent out to the churches by the Federal Council and the Interchurch World Movement is of more than usual helpfulness. At a recent meeting of the church leaders of Chicago, Rev. J. Ladd Thomas declared that the problem of the world is to be solved by prayer. Once we have been taught how to pray, this becomes altogether apparent. The world today is in sorrow because it is in rebellion against God. Mammon worshippers in limousines and in overalls have vied with each other in their greed. Class consciousness has triumphed over the sense of world brotherhood. The things that are seen have been esteemed above the things that are not seen. The remedy for the hatred, the greed and the materialism of the age is in a conscious walk with God realized through the practice of prayer. The revival of the prayer life of the church must be no return to forgotten and discarded habits of devotion. We are

seeking no new "Welsh revival" of whom some still talk fervently. We want a revival that goes deeper, one that saves not only the brands from the burning but which puts out the fire as well. Never have the disciples of the Lord been in greater need of saying, "Lord, teach us to pray."

How the Socialists Look at Religion

THE meeting of the American Sociological Association in Chicago during Christmas week had an important session devoted to the relation of sociology to religion. The main address was presented by Professor Ellwood, of the University of Missouri, but interesting contributions to the discussion were offered by Prof. E. A. Ross and Prof. Allan Hoben. Professor Ellwood made a sharp distinction between "conventional religion" and the "religion of Jesus." The former he found to be often inimical to the aspirations of people interested in brotherhood, but in the "religion of Jesus" the sociologist found a powerful ally. Professor Ross was introduced facetiously by the chairman as "the latest convert from paganism to Christianity." He accepted the introduction and spoke on what amazing good fortune it was for the men of his science to work out a set of ideals and then find that a religion with the authority of two thousand years of history embodied these very ideals, even though the churches did not always live up to them. At the close of the session a minister said, with a mixture of humor and seriousness: "What a pity they did not extend the gospel invitation! Many people would have been glad to make the Christian Confession." The thing that most disturbed this group was that the great religious bodies have all made satisfactory pronouncements on the social problems of the day but that local congregations seem oblivious to these pronouncements. The need of the hour is to carry the social vision of the national convocations of church leaders down to the groups of worshippers in the local churches.

The Story of a Great Soul

ONE alert reader has declared that there are no bad biographies. Every life story when told with any measure of fidelity to fact has in it elements of charm and helpfulness. The recently published "A Labrador Doctor: an Autobiography of Wilfred T. Grenfell," is a book of more than usual helpfulness. Many Americans know something of the recent service of the distinguished missionary doctor on the Labrador coast, but the story of his boyhood and of the influences that led him to devote his life to the service of humanity has not been hitherto available. It is a book of universal interest, engaging at once the hero-worshippers of Boyville as well as the more seasoned readers of mature life. It is especially fine medicine for the sceptic who has lost faith in human goodness and unselfishness. The story carries conviction with it and makes every reader long for some kind of work to do which will be a work for God. A Sunday-school teacher in the under-privileged section of London,

with a night for giving boxing lessons, becomes the doctor on a fishing fleet in the North Sea and at last the light-bearer to men and women in a section of the world where neither medical science nor religion had gone to any considerable extent. There are pleasanter places to live than Labrador, but there can be no deeper satisfactions than fill the soul of this great servant of Christ.

Hearing Both Sides of the Irish Question

PROBABLY most American citizens regard the Irish question as being outside the field of our legitimate concern. Since, however, we have more Irish in America than are left on the Emerald Isle, and since these American citizens of Irish extraction have been making demands upon Congress that might conceivably disturb our relations with Great Britain, it is incumbent upon our citizens either to let the Irish question alone or hear both sides of it. There is in our country at this time a group of ministers and laymen from Belfast, the leading industrial city of Ireland, and these gentlemen insist that there is another side to the story of Ireland. They propose to tour the country and present the facts at their disposal. The so-called president of the Irish Republic, De Valera, has just finished a tour in which he has collected much good American cash. The men of north Ireland want no money but only a chance to tell their story.

Imitative Tendencies in the Roman Catholic Church

THERE are several attitudes of mind which Protestants may assume toward the Catholic Church. One of these is the fanatical and superficial mood of suspicion and terror in the presence of an exaggerated peril which is believed to be threatening all that America holds dear. This is the type of thinking common to readers of the Menace and other rabid anti-Romanist publications. At the opposite extreme there is the mood of unconcern which is quite indifferent to any danger from Romanism, and believes that the natural progress of events will correct any serious tendencies toward religious autocracy in that institution. A more balanced and sensible attitude than either is that which studies with keen interest the curve of events in that church, and seeks to interpret their meaning in reference to the future of American Christianity. Just at the present time nothing is more informing than the manifest interest of the Roman Catholic organization in America in the development of Protestant theory and practice. It is clear that these watchful promoters of the papal power are greatly impressed with the value of some of the methods which Protestantism is adopting. A few weeks ago the Protestant Episcopal Church, after careful consideration of its best interests from a business standpoint, adopted the plan of unifying all the activities of the denomination under a single administrative headship, and appointed one of its bishops to this important and exclusive function. Within a month afterward the Roman Catholic Church in America adopted

the same principle of appointing a business manager for the vast enterprises which that church controls and has under way.

The Charity Work of the Roman Catholics

THE Roman Catholic Church has long been busy at the task of social welfare, conducted in its own peculiar manner. Through the force of time-honored traditions built up in Europe it has given great attention to hospitals and asylums for children. But it has had very little system in its so-called charity work, and has rather tended to perpetuate vicious conditions of improvidence and thriftlessness, and apply charity as a salve instead of social reconstruction as an actual remedy. But there are proofs at the present time that the Roman Catholic Church is studying with careful attention the social agencies set at work by the Protestant churches and especially by Protestantism in its united capacity. The work of missions in foreign sections of cities, lodging houses, dispensaries and other redemptive agencies is receiving careful consideration, and still more the sincere compliment of imitation by the Roman Catholic Church. It hardly needs statement that the Knights of Columbus are purely an imitative organization, started at first as a means of possible protection against the more violent forms of anti-Romanism, but gradually adjusted to the activities of the Y. M. C. A. as the most efficient means of meeting the emergency created by the war. The imitative element in the work of the Knights of Columbus is familiar to all who have any acquaintance with the two organizations. Most of the imitation is rather ineffective, but it has served a useful purpose to the church. Those however who put emphasis upon the menace of the Knights of Columbus in any community ought to remember that the stronger the organization becomes the more it threatens the autocratic organization of the hierarchy and introduces the democratic spirit in a church which has been yielding only by the slightest diameters to the modern spirit even in America. The Roman Catholic Church is perfectly aware of the contest which is on, not between it and Protestantism so much as between it and the spirit of the age, the spirit of education, of social solicitude, of democracy and of unity in religious life.

Where Is the Nation's Center?

THE United States is unique in the territorial relation of its chief commercial city, New York, to the area of the remainder of the nation. In this regard it differs radically from nearly all other countries. London is sufficiently near the heart of England to seem central even though it is so near the coast. Paris holds all France in regional command by its central situation. The same is true of most of the older capitals and chief cities of the world.

But with New York it is different. If it was not the

earliest port of entry it soon became the most important harbor on the Atlantic Coast, and it is inevitable that it should remain the chief gateway for arrivals from Europe and for exportation eastward. The former precedence of Boston is only a memory, and with its fortunate location New York has become the unquestioned metropolis of the first important period of American history, including the present time. Commercially it is rightfully entitled to this prestige, for no American city compares with it in bank clearings. Along with this business leadership has gone hitherto very much of the intellectual mastery of the nation. This was due, in large measure to the academic foundations like Harvard, Yale and Columbia situated in that region. It was aided also by the immense public alien enterprises which centered in New York. Following these types of leadership came the religious movements, most of which had their origin in New England or some portion of the east, and exerted at first, and still exert, a considerable portion of their influence through missionary and other boards located in the metropolis.

One does not need to be versed deeply in the psychology of American educational and religious interests however to perceive that this situation is rapidly changing. There was a time when New York was almost the only great city on the continent. Today there are a score of cities larger than was New York when it set the type of the first period of American commercial and intellectual life. And these great urban centers scattered over the nation's area are increasingly conscious of the provincialism which New York exhibits in its efforts to supply direction, commercial and educational, for the remainder of the nation. Newspapers which are published in New York are notoriously deficient in fair and appreciative estimates of the broader aspects of the nation's thinking. Most of the business enterprises which at first set their controlling and administrative headquarters in the east have been compelled to broaden their plans by recognizing the fact that New York no longer represents the nation as a whole.

The central and western portions of the republic are rapidly developing types of thinking which are as characteristic as those which New York and New England produced a generation ago. The new educational movement of the present period expresses itself far more potently in the state universities which dominate the middle west than in the older forms of university organization familiar in the east. Moreover, the center of theological education in America has been moved from the Atlantic Coast to Chicago, where practically every one of the denominations has some important theological seminary. The growing importance of agriculture and labor as controlling factors in the modern industrial era indicates another vast area of interest and control in which the west is taking a new and commanding place.

All this is a part of the explanation of the growing sensitiveness of representative educators and religious leaders throughout the nation to accept unquestioningly the plans and programs organized in New York and sent out with the expectation of quick and grateful appropriation on the

part of the remainder of the nation. Time after time, particularly of late, this policy has failed of success and has awakened wonder and resentment. There is a naive feeling on the part of religious leaders in the east that a conference program or a convention pattern devised by them needs only to be posted to some more or less well-known and representative minister or layman in any particular community of the middle or western portion of the country to be put on at short notice and carried through with efficiency. The cardinal mistake of this superficial estimate of other regions than the east has proved its undoing of more than one promising enterprise. Perhaps the Interchurch World Movement is showing its wisdom in nothing more strikingly than in its partial recognition of the equality of the various sections of the nation in strength of intellectual life and in awareness as to the features of Christian service which are capable of expression in the different areas.

It is no longer possible to administer any great enterprise, either commercial, educational or religious from so remote and in many regards provincial a center as New York. There seems to be a certain disqualifying parochialism inseparable from the rush and importance of that great town. Its well-known and unmistakable commercial advantages make it difficult for its people, either those to the manor born or those who have migrated from the west and caught something of its self-valuing spirit, to comprehend the fact that some of the finest expressions of American life and most of the forces which are to dominate the future find their initiative and most potent manifestation in the great sections of the republic that lie west of the Hudson river.

It need not be imagined that western cities have to be jealous of New York's manifold greatness in order to perceive its equally striking limitations as related to the nation's total life. One needs only to be a calm and judicial observer of the facts. The territorial one-sidedness and isolation of Washington as a national capital is of small moment compared with the rapid movement of American life and interests westward and into the score of great cities that are becoming increasingly the glory of the nation. For Washington has an existence of its own which is in large measure independent of location. Of it far more truly than of Boston in earlier times may it be said that it is not really a city but a state of mind. It is always sure of maintaining a certain representative character by the necessities which take to it people from every part of the national domain.

But with commerce, journalism, educational leadership, civic spirit and religious enthusiasm it is different. These cannot be controlled by tradition or custom. They find their own grooves and take what forms they will. And this is the reason why in all of these regards the movement of American life is westward and will continue so until not only in the central region but in the further west as well there will be cities that will inevitably surpass New York both in population and national influence.

For this reason the great religious movements of the time need to learn the lesson which other interests are rapidly accepting today by recognizing that no nation-wide

influence can be permanently exercised from a locality on the rim of the republic. The missionary and evangelizing agencies are recognizing this fact and either placing their administrative headquarters nearer the center of the country or distributing them through two or three commanding areas. This will be increasingly the case as the nation develops a unified and balanced body of interest and is less and less controlled from accidentally and unhappily chosen centers.

It must be remembered that tradition counts but little in American affairs. The state of things which has prevailed in the first period of our national life, now drawing to its close, is very little indicative of that which is to be the controlling motive and temper of the new time upon which the republic is entering. And religious leadership that is aware and alert will take this fact into enlarged account in making up its plans for the next quarter of a century.

Novels and Morals

ONE is utterly at a loss to account for the lack of correspondence between the morals of real life and those of modern fiction. In the old novels the characters did much stealing and shooting and some irregular love-making, but it was a kind of magnificent outlawry, and seemed rather excusable because of the primitive conditions. Moreover, in the old-time novels there was a fixed code, rigidly adhered to. Splendid pirates must limit their acquisitions to the property of unprincipled aliens. A hero might shoot or stab and escape condemnation, but he must make sure that he had picked out the villain for his victim. He might even carry off somebody else's wife, but the somebody else must be a cruel Bluebeard, and even then the hero did not get possession until the wicked husband's head had been chopped off in some quite righteous fashion.

With the new novels it is altogether different. The "heroes" altogether ignore the police and the White Slave laws. They maunder about "self-expression" and "living one's life," quite ignoring the fact that one's life must be lived and one's self expressed with some respect for the standards of civilized society. That heroes and heroines never get arrested is a most misleading fact, and shows that the authorities are even more easily hoodwinked in fiction than in real life.

Of course we are not now speaking of melodrama, where the burglar is always noble but sadly misunderstood, and where the erring working-girl is always the victim of a well-dressed capitalist. This is a plain play to the galleries. But we are speaking of novels that claim to be literature, and should therefore be representative, or at least typical, of life as it is.

For instance, one of the new English novels, the work of a woman writer whose artistry has given her a rather select following on both sides of the ocean, holds up the heroine to admiration because she refuses to marry the hero and allow her invalid mother to distract him and interfere with his studies, though she consents to spend a

vacation with him in his London apartment. This last experience she refuses to regret, though she confesses to deep sorrow over having ever done any thing to cause her mother unhappiness. This, though it is plain that, her mother, if she had chanced to know of her daughter's lapse, would have died of shame and grief. But she didn't know!

A popular American novelist, much read by young girls, apparently has for the hero of her latest book a highly refined bachelor, who is the trusted friend of a family in which there are two charming young girls. The younger marries a commonplace man, and then the bachelor discovers that he has always loved her. He goes right on loving her, when, on the death of her father, he becomes trustee of the estate and chief adviser of the family, but he marries her sister, an out-of-doors sort of girl who appears until near the end of the book to be a person of good sense and good morals. But the troubles of the family guide, philosopher and friend have only just begun. He finds that he loves the younger sister more madly than ever, and they project an elopement, trusting to the splendid generosity of the elder sister for forgiveness. But she reads their minds and exceeds their expectations, for she plans to kill herself and her commonplace brother-in-law, and thus make the way easy. Her plan does not fully succeed. The unselfish sister is killed, but the commonplace husband survives, and his wife makes a tardy repentance, refusing to leave him for the afflicted widower, who goes about at the end of the story groaning that he has lost them both, but that he now knows it was his wife he really wanted, after all!

The code of honor in the old novel was shown in nothing more plainly than in the obligation of friendship. A friend's castle and a friend's wife were sacred. But a

most popular situation in the modern novel is that of a distressed lady loved and courted by the noble dearest friend of her noble husband; and we are called upon to sympathize with her in her hysterical efforts to choose between the two.

It would seem that too many writers of modern fiction get their inspiration from Bohemian London or from Greenwich Village, and choose for their characters persons who apparently exist for no reason but to be written about in novels. If these authors would go about their respective countries a bit they would meet a great many excellent and intelligent persons, who live in conformity to the laws of the land, who find self-expression in quite decent ways, and who are infinitely more interesting than are the hectic heroes and heroines of today's novels.

The Worm in the Concrete Gutter

A Parable of Safed the Sage

THERE came an Heavy Rain, so that the Angle Worms did come out of their Holes in the Earth.

And one of them wriggled over the Curb into the Street, and came into the Gutter. Now that street was Macadamized, and the Curb and the Gutter were of Concrete. And the Worm Wiggled along, and he was unable to Bore an Hole through the Concrete that he might find him an home in the earth; neither could he climb again up the side of the Curb. And he was much Discouraged.

And I found him there.

And I said, This world is the world of a Good God, and in it every form of life hath some mission. I have read in a Learned Book how the Earth Worms like unto this one or its Ancestors did make this earth Fertile; else there had been no soil for the growth of such things as men do eat. And Worms are good also to feed the Early Bird, and to bait an Hook wherewith to draw out Leviathan. But where in all the providence of God is there moral meaning in the catastrophe of a Worm in a Concrete Gutter?

And I said, Little Worm, I have no present call to go a-fishing, and there is no early bird in sight. I might make an Hymn of thee, as certain men have done who call themselves Worthless Worms; but a man for whom Christ died hath no right to call himself a Worm; therefore will I cut out the Hymn Stunt, and call myself by a name either better or worse. But I have been in case like thee, where the Heavens were Brass, and the earth offered no refuge, and I should have been in Despair but for the Help of a Friend or the Love of God. Behold, I will be unto thee as God; for I have the power of life or death of thee.

And I picked up the Worm, and lifted him over the curb, and laid him on the Wet Earth.

And neither he nor the Early Bird knew that I had done this.

Even so hath God holpen me in times when I wot not of it.

Redemption

LOVING man. I have wearied of the ways of men:
They have shut themselves up within strong walls of self.
The rich from the poor, the poor from the rich.
They have given themselves over to the pursuit of gold.
The rich and the poor.
They have lost their desire for high things;
Knowledge and wisdom and human sympathy
Have lost their ministrants. Greed and lust and pride
Have set up altars in the market-places and the homes,
And gossiping crowds throng them.

Blow, O fresh winds of God, blow through our prairie lands,
Dotted with towns and villages;
Sweep, mighty tempests, through our wide city-deserts;
Let the blasts from the river-cleansed Rockies
Sweep eastward to our white halls of state.
Where giant Greed has builded her shrine,
Where laws are made for a few.
Flaming fires of war, smouldering fires of peace,
Burn, burn from the heart of our life
The decay of death. Let there come forth
From the furnace of flames
A nation, God-loving, God-inspired, God-led,
Purified, transformed—a redeemed people.

THOMAS CURTIS CLARK.

Our War Aims—After the War

By John Haynes Holmes

WE were told, from the very beginning, in 1914, that the ills of the great war could all be borne with an easy conscience in view of the immeasurable good which a victorious outcome would bring upon the world. There were losses, of course, but there would be greater gains! The net result of the battle would be beneficent and not harmful, to humanity. In order to test this affirmation to the full, let us move straight to the consideration of those purposes and ideals for the sake of which we were told the war was fought, and by the fulfillment of which we were told the war would be justified. What were those purposes and ideals, and have they been attained in such fashion that we can regard them as gains which compensate for losses?

So far as I can recall, these purposes were three in number. In the first place, there was determination on the part of all the Allies to destroy German militarism, and end forever the menace which it presented to the world. This, of course, has been successfully accomplished. The German army, the greatest military machine in history, has been broken up, its leaders scattered and the head and front of the entire system, the German Kaiser, driven into obscure and shameful exile. Here is a real gain as a result of the war. But let us not exaggerate or misunderstand the significance of this event. For I am inclined to believe that, when the historians survey this period a century or more hence, they will agree that the great menace of our times was not merely German militarism, but militarism in general. I think that these historians will declare that German militarism was only the most efficient and terrible manifestation of that which had become an evil in every part of our western civilization. In one of the most biting and cynical passages in Henri Barbusse's last book, *Clarte*, or "Light" as it is called in translation, the great Frenchman states that there is a difference between German militarism and French militarism. "Yes," he says, "there is a difference; the one is German and the other is French!" In this, I think, Barbusse is a little unfair. There were other and vital differences between these two things; never at any time did the militarism of the French Republic present such a menace to the world as the militarism of the German Empire. But the important thing to note is, that there was militarism present in both places, and that it was this general system, rather than its particular expression in Germany, that threatened the world with destruction. And this system, for all the victorious fighting of the Great War, is still with us!

MILITARISM STRENGTHENED

It is true that German militarism has been crushed; but it is also true that, as a consequence of this triumph, French militarism and Italian militarism and English militarism have been enormously strengthened, and here in America a wholly new machine of militarism has been suddenly created. Conscription, universal military training, martial law, censorship, imprisonments, all these are

now a part not of German but of English and American life. What mankind, in other words, has gained in Germany, it has lost, and more than lost, in the Allied countries. There was never before so much militarism in the world as there is today. That militarism, in its distribution, its physical power, its class leadership, its popular temper, was never such a menace to human progress as it is today. What we have snatched from our enemies, we have taken madly to ourselves. The devils driven from Germany have been welcomed without our own borders. As Bernard Shaw puts it, in his last book of plays, entitled "Heartbreak House," "The victors are already fastening on themselves the chains they have struck from the limbs of the vanquished." Which means, to sum up the entire situation, that, "with the usual irony of war," it is the vanquished who have gained and the victors who have lost! As for mankind, it finds itself confronted by exactly the same problem which it has faced from the beginning. We do not see it, of course; we are too near the event, and too exultant over the triumph we have won. But our children will see it clearly enough, when they are summoned once again to battle against this monster, and try to do in their time what their fathers failed to do in this.

MAKING THE WORLD "SAFE FOR DEMOCRACY"

The second purpose which the Allies had at heart in the Great War, if I remember rightly, was a positive and not a negative one. I refer to the idea, stated in immortal phrase by President Wilson, "that the world must be made safe for democracy!" This was a great conception, adopted with sincere and noble acclaim by millions of men who gave to it "their last full measure of devotion." But I wonder if there is anybody, in this or any other country, who really believes, deep down in his heart, that this ideal has in any sense been fulfilled by the sacrifice of all these youthful lives? If so, I commend to this person a reading of J. A. Hobson's recent book, "Democracy After the War." For myself I can only say that I believe there has not been any time within the last one hundred years when the world has been so unsafe for democracy as it is today. We in this country have learned to interpret democracy to mean government by "consent"—the glad and cooperative "consent of the governed." Today this government by consent has everywhere been superseded by government by terrorization. For the first time in our history, our prisons are filled with "political offenders"—a phrase unknown to us hitherto excepting in connection with the government of the Czar in Russia. For the first time in history, we have an espionage law which, one whole year after the ending of hostilities, makes hazardous to you and to me such an address as I am now giving. It is a fact that, for the first time in our history, we are beset by censorship, secret police, raids and seizures—all the things which have made tyranny intolerable to free men from the beginning of the

world. And, worst of all, we have today a public temper which acquiesces in these outrages, approves them, and therefore has no intention of ending them. Whatever else the war has done, or not done, this much at least we know—that it has made America and the other Allied countries the most unsafe places for democracy the world has known since the Kaiser ruled in Berlin and the Czar in Petrograd.

WHERE DEMOCRACY IS UNSAFE

But there are many persons who contend that this idea of making the world safe for democracy was never meant to apply to individuals, who have to be put under restrictions in war time, but to numerous groups of oppressed peoples in the Central empires, Turkey, and elsewhere. These peoples, they say, are now delivered of their masters, and great progress has therefore been achieved in the direction of democracy. There is truth in this remark, of course, for the Jugo-Slavs, the Czecho-Slovaks, the Poles, the Lithuanians, the Finns, have all been set apart from their former allegiances, and given governments of their own. But how peculiar must be our conception of democracy, if we believe that this marks an advancement of this principle. For these little peoples, as a matter of fact, have been given not the governments which they themselves might well desire, but the governments which are satisfactory to the Allies in Paris, as they formerly had to be satisfactory to the Germans in Berlin or the Austrians in Vienna. Poland is an example—a government aristocratic and reactionary to the core, bitterly opposed by the majority of liberty-loving Poles, and celebrating its accession to power by pogroms against the Jews carried out after the most approved Russian style! Revolutionary Russia, at this moment, is a still better example of my meaning! In the Soviet regime, as it is interpreted by Raymond Robbins, Col. Thompson, Arthur Ransome, and other competent observers, may I say, I find much to admire. In this same regime, also, I find many things to condemn—the same things of oppression and tyranny, by the way, that I find to condemn in my own country at this moment. But what I see at bottom in Russia today—deep down underneath all the surface failures or successes, sins or virtues, of a particular political regime—is one of the most profoundly moving spectacles of history. I see a great people who have delivered themselves from bondage, trying to find their way to liberty. I see a great people trying to build, out of the wreckage inherited from the Czar, a social structure which will serve their needs and prosper their lives. I see a people grappling with a new experiment of democratic organization and idealism, and working heroically at this experiment amid indescribable conditions of cold, famine and disease. Here is a spectacle which should move us all to compassion and instant help—but instead we are repudiating these brethren of the common life, and lifting up our arms against them. Do we talk about making the world safe for democracy? I accept in answer to that boast "the acid test" laid down by Woodrow Wilson—namely, revolutionary Russia. When, in that unhappy

country, we bring food to the hungry, drink to the thirsty, clothing to the naked, as Christ bade us to do, even to our enemies, I shall believe that we have accomplished something in this Great War, for liberty. But so long as we bring to these millions who perish, the blockade, the machine gun, and the knout, for no better reason than that they refuse to become our slaves and do our bidding, I shall continue to believe, as I believe today, that the war has not made the world safe for democracy, but only confirmed it in the insecurity in which democracy has always lived.

"A WAR TO END WAR"

One more purpose, for the sake of which we went to war, I must still discuss. I refer to the resolve, again sincerely taken and nobly served by millions of dead on a hundred battlefronts, that this war should be the last war. "The war to end war" was the phrase made familiar to us all by constant usage. Have we gained anything in this regard, think you? Is there anybody so innocent as to believe that this war has been ended under conditions that make a durable peace a probability, or even a possibility, in the future? At the very moment when the Allied premiers were summoning the young men to take up arms and die, that their children might not have to take up arms and die in their turn later on, these same premiers were writing secret treaties of lust and "grab" which made certain another war in another generation. Six months after the Armistice was signed, there were fourteen different wars going on in Europe, in which heavy artillery was being used. Last summer, Mr. Bonar Law, in the English House of Commons, announced that this number of wars had been increased to twenty-three. Today, when we are right on the edge of a formal declaration of peace, we see these wars still going on, and, what is more significant, all the Allied countries feverishly restoring their armaments. Germany, the arch-enemy of the world, is prostrate; but England is enlarging her fleet, and spending more money today in her air service alone than she spent on her entire army before the war. France is continuing her system of conscription and military service; and here in America we find our Secretary of War arguing for an army of half a million men and adoption of universal military training. War ended, you say? There is not a responsible official in any responsible country in the world who is not talking about the next war, and preparing for its coming. In spite of all our treaties and all our covenants, the world which has come out of the war, internationally speaking, is practically the same world that went into it. There has been shifting of power, some rearrangement of balance, but at bottom there are the same principles at work, the same methods invoked, the same pious and futile hopes proclaimed. These have always brought war sooner or later in the past; and, if recognized and maintained today, are sure to bring war again in the future.

Such are the purposes and ideals with which we went into this war? Here are the disappointments and defeats which we face today. We have sought to kill militarism,

and we find that it still survives. We have sought to safeguard democracy, and we find that we have only increased its perils. We have sought to secure a durable peace, and we find that war and preparations for war are still with us. Does this mean that we have no gains to compensate for our prodigious losses? Have all the heroism and pure devotion of millions of self-forgetting souls been spent in vain? Is the war, after all, what Gilbert Cannan calls it, in his new book, "The Anatomy of Society," "a futile and sterile" thing? From the standpoint of the gains which we had hoped to achieve, I believe that we are forced, however tragically, to answer, Yes! These gains have not been won. But I believe that in this very confession of despair there is a ray of hope. Another word must still be said, and this a word which shall teach us that this war has not been fought in vain!

THE TRUTH DRIVEN HOME

I refer to the fact that, in our very loss of these things which we had hoped to gain, there is renewed the lesson—this time, perhaps, to be truly learned!—that war cannot, by its very nature, bring good to the world, but only evil. War must be "sterile" of everything but the revelation of its own sterility—it must be "futile" of any contribution to human welfare but that of its own futility. Again and again has this been taught in the past, but never with such finality as in this vast conflict against the Central Empires. For never was there a war which was glorified by a nobler devotion, never a war into which was poured so unstintingly the idealism of so many men, never a war in which such losses challenged these men to seek com-

pensation in greater gains. If this war could not be made to serve the better interests of mankind, no war can ever be made to do so. At last this truth has been driven home! We see it in the social unrest which is now sweeping around the world like a devouring flood. How stupid we are, if we think this unrest is the work of agitators and desperadoes; rather does it spring from the deepest sources of human idealism and consecration. How blind we are, if we think this unrest is confined to the working classes, and is the expression of nothing better than a selfish desire for higher wages and shorter hours; rather it is shared by the intellectuals of all countries, by all men who have ever had a vision of beauty, or a hope of brotherhood. How mad are we if we think this unrest is a peril to be repressed, an enemy to be destroyed; rather is it a troubling of the waters of life, as by an angel's touch, that the ills of humankind may at last be healed. This war has taught men its lesson. They know that there is something wrong at the heart of our civilization. They know that war can never mend this wrong, or end it—that war is itself only the evidence and aggravation of the wrong. And behold, as those who pray for life for themselves and for their children, the sons of men are rising to the task of making all things new. Who would deny them this endeavor—who would not leap to be numbered among the builders of this better world! The tribulation of our days is great. The sun has been darkened, the moon has not given her light, the stars have fallen from heaven, and the powers of the earth have been shaken! But lo, there appeareth "the sign of the Son of Man." By God's good grace, "this generation shall not pass, till these things be fulfilled."

Hearing Eminent Preachers

By Ellis B. Barnes

ONE advantage of the city to a rural-bred preacher, like myself, is the opportunity to hear great preachers and eminent speakers in other callings, which, to the preacher, is the best training he can have in the art of public speaking. The city has its disadvantages, as a human whirlpool is expected to have, wherein the preacher with a million others loses himself amid the atoms in the drift and the mad rush, and finds himself at night more out of the body than in. But he has many compensations compared with those ministers who live in green and quiet pastures, and feast on the best that the land affords at tables where society is thoroughly established and where neighborhood respect entitles the minister to a prestige to which we dwellers in the city rarely, if ever, attain. We drive furiously in the big centers or we are trampled under foot; we eat at lunch counters; we are aliens to our next-door neighbor. Yet we turn aside now and then and listen to the converse of the great. We may see and hear every Socrates and Cicero that comes to town. To me these men are

always new, though, if I may judge from the indifference of fellow-ministers who have spent many years in the city, the day will come when genius will no longer surprise, for they seem to regard all men alike, having heard all, seen all, tasted all, chewed all, eschewed all, and pronounced life as vanity.

Now and then I find a veteran of the city actually waxing enthusiastic over a speech or a sermon, but not often; it is the newcomers like myself who betray the weakness of interest in great men and themes. So the day may come to me when after a great sermon I will nod my head wisely to the response of some stripling just arrived from some rural parish, and say, "Very good," in a manner that will suggest full and complete satisfaction with everything of the kind on this mundane sphere, the sense of discrimination long since having completely disappeared. When it comes to seeing and hearing I am a "gad-about," and would have broken Spurgeon's heart, for he had a sermon on "The Sin of Gadding-About," meant for such as I. I really love a preacher's voice if he has anything to say,

and when he says it well I know of no greater pleasure. I like to be moved with the preacher's pathos, laugh at his wit, and be made captive by his argument. I love to study preaching through the preacher.

But the preacher who comes to the city to say something must have something to say, otherwise he is doomed long before he gets well started, and is sure to "cast his anchor in the harbor of a dream," every minister present contributing at least one dream for the occasion. We preachers are the best and the worst hearers on the face of the globe, good when the message is powerful enough to get under our defensive armor, and poor when the message fails to do that. Our admiration for the men who can make us sit up is greater than the admiration of any other class, but if admiration be not awakened those in authority might as well set the alarm clock for the moment of the benediction. The reason, of course, is that the city dweller is likely to be as well informed on any subject of the hour as the great man who brings us tidings from afar, and if he fails to stimulate attention by his own personality or by some new venture or new story or experience, the proprieties of time and place are small matters; he is not hooted at, or stoned, or cast out of the city. He is paralyzed by the anesthesia of indifference which announces its presence with all the publicity that glaring headlines could secure. Still, now and then I find men sleeping the sleep of the just under the stirring appeals of the great men of the age, and I take heart, not because of their frailties, for their liver may be torpid, but because they give every preacher a "come-back" who is worried by the sleepers in his own congregation. But, generally speaking, the interest in great men at any time is always in proportion to the greatness of their message.

DR. JEFFERSON OF BROADWAY TABERNACLE

Dr. Charles E. Jefferson is one of the preachers who is always heard with profit. He has not the oratorical gifts of Dr. Cadman, for instance, yet he is a most effective speaker. His voice is a light baritone containing not the slightest suggestion of thunder which has made some of his neighboring preachers famous. He is quiet rather than demonstrative, a speaker of the conversational type, yet so effective withal that the congregation in which I sat recently heard him with almost breathless interest. This variety of manner makes the student of preaching modify his views of what constitutes oratory, and if by that word we mean speaking that brings home a message to the heart and conscience, Dr. Jefferson would have to be given a high place in our assignment. In the many books he has written, and the preacher ought to read every one, one will be continually reminded of valuable suggestions about public speaking, and he will turn to them with fresh interest after seeing and hearing the man. Dr. Jefferson has none of the arts of the orator, and very little of the endowment, for instance, like Mr. Bryan who has both art and endowment in larger measure than any man of our generation. Yet Dr. Jefferson can send his hearers away as deeply impressed as any man of the age can, and from a friend who heard him for the first time, he won the highest com-

pliment, "He reminds me of the Master." If quietness in speaking for an hour on a great theme can be termed power, then Dr. Jefferson has developed that in a high degree.

While listening to him not long ago a passage from a sermon of Dr. Parkhurst entitled, "Power in Repose," kept flitting through my mind. It is so suggestive that it is worth reproducing:

Quietness of mind is not one of those qualities of character most likely to impress us by its assertiveness. . . . Especially is this the case in times like the present when one's ears are being mercilessly hammered by that word that has become to some of us almost repulsive, not to say exasperating—I mean the word "strenuous,"—the holding taut of every possibility of power, the continuous knotting of the muscles of the body and of the mind in readiness to precipitate themselves into some one of the Twelve Labours of Hercules or even into some thirteenth labour too "strenuous" for the reputed son of Zeus even to have ventured to think upon or execute,—the current disposition to measure values by the standard of the overwhelming and detonating tremendousness of the results which they purchase;—when we have operating so many men, not only of low but especially of high degree, who have a peculiar gift, granted from heaven or elsewhere, for keeping everything in an uproar, so that if one desires to invest himself with a restful environment it becomes necessary for him to close his eyes, his ears and even his thoughts, to all sublunary things and to go out into the night, and contemplate the voiceless drifting of the stars, forever unhalting and unresting.

Quietness is power with Dr. Jefferson, and he needs neither the knotted muscles of the tongue or of the soul to carry his message to the remotest recesses of the conscience.

Dr. Jefferson makes little use of the humorous or the pathetic, though he has a fine sense of humor, fine enough to restrain himself from telling a story for its own sake, while the effect of his discourse is to "strangely move" the hearts of his hearers, to use John Wesley's phrase. One goes away mellowed and conscious that a great man has spoken words which one must heed in a world where so much thinking has to be revised, where so much has to be done, where so much has to be made anew. In his theology there is a fine blending of the old and the new without any foolish attempt to take a middle-of-the-road position which sooner or later means entanglement and disaster. It ought to be remembered that no middle-of-the-road character in history has ever invited the eulogy of the preacher. In the Congregational body, better than any other, there has been developed the liberty of thought and speech which many other denominations are reaching after, notwithstanding the greatest hindrances. Dr. Jefferson has a right to a place in thinking and in speaking among the great prophets of the age. When one hears him, the old ideals of the pulpit are revived, and the conviction is deep that no printed page can ever take the place of the living voice. What printing press could make audible the thunders of Luther in comparison to that mighty voice which rolled them through consciences that were in the final stages of decay? When men like Dr. Jefferson speak how fluting and feeble the voices of the time-servers sound; he reveals the difference between the

man who has been mastered by his convictions, and the men whose convictions are just strong enough to give them a comfortable seat on the fence until self-interest invites them to choose the most lucrative side.

BISHOP WILLIAM A. QUAYLE

Early in the past year I listened for a week to Bishop William A. Quayle of the Methodist Episcopal Church, who is known far and wide as a preacher to preachers and the author of many entertaining volumes. As a pastor he preached to large congregations, though he cares nothing for crowds in themselves, having warned preachers against counting noses, etc. He is a popular preacher, everybody's preacher. Now that he is a bishop, he keeps close to the shore of conventionalities and maintains the traditions of his office. Bishops who say unusual things or show reformatory symptoms attract a good deal of attention, though it is not likely that if theirs were a four-year term they would enjoy a re-election. The bishop must take for granted whatever has come to him, and declare as the first article of his creed that "whatever is right." If Bishop Quayle is not a reformer or a man of startling statement, his sympathies are broad, and you find him interested in the class struggles of the world around him. He has the tolerance which much study and travel give to the preacher, together with a deep conviction of the reality of the fundamentals common to all evangelicals, and I am sure he grants considerable leeway to all who are dealing with the perplexities of theology which might range all the way from grace to evolution. If he would not side with the moderns I am sure he would have no cheap flings at them. Withal, he is a hard-hitter of sin and theological fads, Christian Science getting a good share of "apostolic blows and knocks." On the intellectual and theological side, Bishop Quayle is a very satisfactory preacher, one whom you can always hear with profit, eminently sane in all his thinking, and delightful in his manner of speaking.

Whether early in life he took Dr. Talmage as a model I do not know, but no one I ever heard reminded me so much of the great Brooklyn preacher. Bishop Quayle delights in figures of speech and picturesque words. Of poetry he is full and running over. The sermons are a series of beautiful appeals to the emotions, dealing mostly with the popular themes of home, children, love, the sea, the heavens, the glory of the fields, and heaven itself. His hands move with his tongue, gestures are superabundant; as an actor he is unstudied, there is action rather than repose in his delivery. The voice is light though of wide range, a little worn in these later days when age is stealing up to put its hand a little more heavily on his already bowed shoulders, but it responds well to all his moods. Few speakers have more pathos than he. The eyes fill with tears, the voice trembles and breaks, and the hearer enters into the sorrow or tragedy he describes. A wet-eyed audience goes away from Bishop Quayle's preaching. His humor flows as freely as the tears, but is always kept within bounds; he never tells the story for the sake of the laugh—I do not remember that he told

one in a week—but the word or the allusion comes so naturally to him that the sermon would lose without the smile. Pathos, rather than humor, is the dominant trait of his preaching.

Bishop Quayle draws few illustrations from the Scriptures. As I recall his sermons there are few illustrations except the stories drawn from his experiences, and, in this respect the contrast with such a man as G. Campbell Morgan, for instance, is very great, as is the material of their sermons.

When that everlasting nuisance, the congregational vendor of smart sayings, said to Bishop Quayle on one occasion, "Pastor, you gave us husks today," it was refreshing to know that the pastor said, "I am glad the hogs were here to enjoy them." Whereupon the fire department was called out, as I say to my small boy when he asks me what happened next.

Bishop Quayle and Dr. Jefferson are the writers of great books. Every preacher ought to know some of them, and look forward to the day when he can possess them all. Preachers young and old should read Bishop Quayle's book, "The Pastor-Preacher," and Dr. Jefferson's "Things Fundamental" or "The Preacher as Prophet." These are the books that will help any man to make his ministry effective. At any rate, they are sure to enrich the reader for life.

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What the American Family Has Gained from the War

By James H. Tufts

WAR and the family have fought a long duel. From the earliest beginnings of history we hear voices and see pictures which typify many of the tragic features of this conflict. For War has not merely taken away son and husband and father from the home; it has sacrificed its Iphigenias to speed the fleet; it has compelled Jephthah's daughters to bewail virginity upon the mountains; it has brought home as spoil, even as Sisera's victorious hosts were expected to bring home, a damsel, two damsels to every man; with Agamemnon and his fellow Greeks, it has robbed fathers and husbands of daughters and wives whom it has taken to the tents and households of haughty victors; it has returned warriors to their Penelopes only to find themselves like Ulysses, restless until they have again set forth "roaming with a hungry heart."

In general, war and militarism have developed the power and assertiveness of the male, and tended to subordinate the woman. Denied his normal family life the warrior has often claimed great license, and has felt impatient at the standards of peace. War has tended to build up aristocracies, and as Sumner puts it, "In aristocratic society a man's family arrangements are his own prerogative." We may perhaps place to its credit some part in establishing the greater permanence and unity of the family which male dominance favored—so long as male dominance was unchallenged. But if we put this to its credit we must also charge it with thereby laying the basis for a long history of struggle against such dominance when democracy began to assert itself, and the pair-marriage ideal, fostered by the middle class and by peace, gained more and more the ascendancy.

So firmly, indeed, does our family type seem now to be fixed that it has not merely come through the great upheavals of this war less disturbed directly than the seemingly more powerful institutions of government and property; it has even received a notable tribute from radical sources. So long as Russia was overthrowing her government all Western Europe and America said Amen. When land was redistributed and private property changed hands, radicals at least acclaimed the swift advance of the proletariat. But when there came a report that the Bolsheviks were proposing to replace the private family by a nationalizing of women, there was denunciation not merely by conservatives but by radicals. The proclamation in question was declared to be from the Anarchists and not from the Bolsheviks; then the Anarchists were quick to brand the decree as an invention of their enemies. It does not matter for our purpose whether any group in Russia actually attempted a revolution in the family system; the point is that no one in this country hailed such a revolution as a sign of progress. It was rather denounced as a clumsy fabrication of the enemies of radical

movements. Certain other possibilities which loomed large at one time or another soon disappeared below the horizon. War babies and official polygamy no longer threaten. It may well seem that the family has emerged from this war safe from violent overthrow or from organized attack.

OUR YOUTHFUL SOLDIERS

In this country, moreover, we have no such directly destructive influence as the war has exerted in those countries which have borne the burden of the struggle. "How young your soldiers are!" was the exclamation in France as our boys passed to the front. The French armies were no longer young. The generation just coming upon the stage of action in 1914, as well as those who had just begun their family life, had almost to a man gone on, or else had returned as cripples and invalids to undertake as best they could a broken and patched existence. "In England," Mrs. Mary McArthur Anderson is reported as saying, "there are no marriages now. Our young men are dead." In this country, despite the gold star which is found here and there upon the service flag, our homes as a mass are not directly destroyed. There is little change in the balance between the sexes.

Further, the direct effort of war upon the families of soldiers in this country is bound to be less than in Europe. Mr. Galsworthy, in a recent lecture upon the new factors in the society of the future, named as the first difference in attitude between men who have been in the war and those who have not. Something as yet undefined, a certain disturbance of all values, a certain shaking loose from older foundations and an uncertainty as to things once settled, which as yet cannot be precisely described or estimated, marks the men who for four years have lived away from home and native land and have been led to measure many things with a different standard. Our boys have many of them been in the army for two years, but most of them have been out of the country but a short year; during much of this time they have been thinking more of home than of the world events; they are still in essence much as they were. Most of them have but one thought when discharged, which is to get off their uniform and get into civilian clothes where the sergeants cease from troubling, and saluting is no more.

But it would be hasty to assume that because war and revolution do not assail the family structure directly such an upheaval in civilization can pass without effect upon even the most ancient and stable institutions in the social order. Anything that affects health, disease, and housing, birth, marriage, or death, the work of women or education of children, the distribution of wealth and property, the drift from country to city, the standards of living in different social groups and classes, the political status of

women and their place in industry, the stability of manners and morals, is bound to affect family life. It is the indirect effects of war that have most decisively affected the family in the past. Changes in form from polygamy to monogamy or from patriarchal dominance to democratic equality have never come direct as a result of a battle or a campaign. They come rather as the slow cumulative effect of changes in work, in power, in wealth, in class, and in general moral attitude as men continually build and rebuild their civilization.

Five lines of influence stand out conspicuously: first, the establishment of new standards of public health, particularly with regard to the health of children and to venereal disease; second, the establishment of national prohibition; third, changes in standards of living, including wages, hours, and housing; fourth, the greater entrance of women into industry and responsible public service; fifth, the drive toward equality.

NEW STANDARDS OF PUBLIC HEALTH

The movement for greater care of the health of children was a natural outcome of the terrible devastation of war and of the lowering of the birth rate in those European countries which had been longest exposed to war's effects. It is hardly necessary to dwell long upon this point at this time. Our efficient National Children's Bureau has properly taken the lead in setting on foot measures that will mean a higher standard of infant welfare. To measure and weigh babies is of course only a first step, but it is the most difficult and important step in every reform to get some kind of standards established toward which we can reasonably work.

Far reaching in its possibilities, not merely for good health but for the happiness and morals of the family, is the new attitude toward venereal disease, which has been forced upon the nation by military necessity. Prior to this war we have had so small an army that the effect of army standards upon the general attitude of the community has been negligible. The tradition in the army has been that sex indulgence is necessary for men who are away from ordinary associations and occupations and shut up to a life of strict discipline with no home environment. The mobilization upon the Mexican border served the valuable purpose of illustrating what this theory meant, when vice interests took advantage of it to provide opportunities for indulgence. The experience of European armies as to the reduction of fighting strength by sexual immorality reinforced the moral argument that a revolution in the program was necessary if our army was to be efficient and if the morale of American women at home was to be sustained. To send their sons into an organization which maintained the old military attitude was more than could be asked of the women of this generation, even though the appeal came from the highest and holiest of causes. The vigorous campaign waged in this country and in France by the Commission on Training Camp Activities, the National War Work Council of the Young Men's Christian Association, and other agencies, has in the opinion of military authorities had a great direct

effect upon the attitude of the army. In the opinion of Dr. Exner, it has produced the cleanest army the world has ever seen, in freedom from the venereal diseases; it has all but disposed of the question of "a sexual necessity." But aside from these results of immediate bearing upon the army—results which would doubtless have been greater had army officers not so frequently taken the attitude in speaking to their men of "Do as I say and not as I do"—more permanent and significant effects of the movement are, according to Dr. Exner:

(1) It has greatly advanced the movement for the conquest of gonorrhea and syphilis; (2) it has brought about a new and significant public attitude toward the special problems of sex, an attitude of readiness to discuss these problems frankly and to deal with them constructively; (3) it has dealt the death blow to segregated or tolerated prostitution in America; (4) it has largely broken down the prejudice against sex education; (5) it has committed our government to a policy and program and secured appropriations of adequate funds for dealing with the social problems of sex in aggressive and constructive fashion.

FEAR OF DISEASE AND MORALS

It would be difficult to exaggerate the possibilities in this change in general public attitude. Some have been critical of the disposition of the medical service of the government to feature prophylaxis rather than to insist upon absolute continence. But when I think of the enormous saving in the health of innocent wives and children which would be brought about by conquest of these diseases, I am disposed rather to let the medical people work in every conceivable way for the prevention and cure of disease and to rely upon other agencies for the very different task of moral education. I believe that we have in the past made entirely too much use of venereal disease as a moral agent. It has too often played the part which hell played in the religion and morality of the past generations. Probably few are now deterred from wrong-doing by the fear of hell; yet on the whole I do not discover that the morality of the community is noticeably lower by this change in belief. Other motives have come in to take the place of fear. Is it not likely also that the actual deterrent effect of fear of disease has been much exaggerated? If this were operative anywhere it might be assumed to operate in the case of women leading a life of prostitution. But a woman who has talked with hundreds of prostitutes in an effort to understand their psychology and find out as much as possible about their attitude, told me that so far as she could discover, the fear of disease played almost no role whatever with them. They supposed that others did occasionally contract disease if they were not careful but they feared nothing for themselves—and this despite the fact that many of them were shown by medical tests to be infected. If we can by any means diminish disease, let us do it, and at the same time let us take advantage of the new public attitude and see what can be done by education, by wholesome recreation, by removal of public temptation, by encouraging early marriage, and by a better and more sympathetic study of the actual motives in

human conduct. The old methods of suppression, repression, silence, and fear, have worked very ill. We can at least give the new policy a fair trial.

THE PROHIBITION MOVEMENT

Closely related to this matter of public health is the new national policy of prohibition of the manufacture and sale of alcoholic beverages. In a recent suggestive article by Floyd Dell in the "Liberator," the writer holds that the most important aspect of the changes to be expected is sexual. "Women hate alcohol," he says, "not so much because their husbands sometimes come home drunk as because it keeps them away from home so successfully." "Alcohol is truly the enemy of womankind; it competes with them all too successfully for what they know belongs to them, man's leisure hours, which should be their mutual play time." And for yet another reason why alcohol is an enemy of women, Mr. Dell says "the uglinesses of prostitution are so gross that the young and unspoiled part of each male generation is only able to view them through an alcoholic gaze. The hucksters of the underworld do well to mourn the passing of alcohol; for without that pink mosquito netting of illusion to spread over its rotten fruit, who will buy?" Mr. Dell points out, however, that if men and women spend their play time together, this will not necessarily ensure a happy home. "For if a man has been able to put up with a home only on the absentee plan, he will hardly bear its unmitigated wretchedness; and so with women."

In the case of prohibition, as in that of sex morality, it goes without saying that negative and repressive action will not get far alone. To open up new ways of enjoyment in which the whole family can share is a pressing problem. The moving picture theatres have probably been the greatest single agency in this direction. When I occasionally visit one of these to see what millions of my fellow citizens are doing every evening, I see a great many families going together. The saloon in this country has never been what similar institutions have been in Europe, a family gathering place. Doubtless shrewd purveyors of amusement will devise still other means of entertainment, but social workers and public agencies should press vigorously the campaign for parks and playgrounds and all sorts of outdoor and indoor instruction and entertainment. In my own city an Art Institute and a Museum attract not merely "high-brows" but a great stream of all sorts and conditions. Some take away much, others probably a little, but it is an inspiration to see how many respond to what might seem a rather limited appeal.

STANDARDS OF LIVING

The third point at which the war will touch family life will be through its influence upon the standard of living and the cost of maintaining the family in health and vigor and with some regard at least to the decencies and conveniences which mean so much for the smooth conduct of living together. No one can know precisely what is to come. The enormous amounts of capital goods which have been destroyed during the war will lay a heavy bur-

den upon industry for their replacement. Great wars in the past have usually been followed sooner or later by periods of distress. For many years after the great Napoleonic wars the condition of the laboring classes in Great Britain was bad, despite the great increase in production which the power of steam and the new machinery made possible.

Two problems now confront the world. Can our total production be so increased by greater economy and efficiency as to reduce the burden, and in the second place, who is to carry what must be carried? Although the first of these is probably the more important, the second is more fruitful in unrest and a sense of injustice. The burdens of this war have thus far been laid to a higher degree than usual upon the well-to-do. The graduated income tax, the larger income tax for larger incomes, ought to stay. Taxes upon luxuries ought to stay. A headline in the morning paper a few days since read, "Rush bills to lift tax burdens." This looked well, but the next line read, "Plan speedy repeal of the levies on luxuries." I believe in keeping the taxes upon luxuries instead of shifting the burden to necessities. It is unthinkable that we should go back in principle to the older methods of taxing the consumer for the principal part of national burdens. An important factor is, no doubt, the resolute attitude taken by organized labor that wages shall not be reduced. Employers are disposed to acquiesce in this policy and to pass on to the consumer the charges necessary to maintain high wages. Those labor groups which have a strategic position have undoubtedly benefited at the expense of other groups. Nevertheless the very fact that many families have gained a glimpse of larger incomes, of a higher standard of family life, is bound to help in preventing the laborer from carrying so much for his share as he had to carry after wars in the past.

WOMEN IN INDUSTRY

Yet we cannot improve the condition of all laborers to anything like a desirable standard if we give to labor all the profits now going to capital and the salaries now going to management. We cannot (as a mechanic recently maintained in conversation) "give five thousand dollar salaries to everyone" so long as the country is only producing about one thousand dollars; but if labor and capital share hardships there will be more energetic efforts put forward to increase production and improve the condition of all. An engineering friend tells me that high wages are a great stimulus to the invention of labor saving machinery. How far can the nation move forward to a new plane of greater production? One of my economic colleagues is inclined to doubt whether our national production at present is more than 5 per cent efficient. Our wastes in agriculture by bad soil, poor methods, by pests of various sorts; our wastes in coal mining and coal burning; our labor turnover, our strikes, our absurdly expensive distribution of milk and groceries, would go far to substantiate such an estimate. Yet this same colleague believes that we have gained a conviction that production is a national enterprise and not a matter for private profit.

If both employers and wage workers can get this point of view, and if the wage worker can be protected so as to receive his share of increased production, a most important step toward family comfort in large will be taken.

The fourth line of effect of the war upon the family which I shall mention is that which relates to the greater employment of women in industry and other out-of-the-home occupations.

As has frequently been noted, the interests of the middle-class woman and of the factory worker or those who come from the less well-to-do families, are not the same. The middle-class woman on the whole probably needs more outlet for her activity and would be better off with more definite work. The opening of new occupations is distinctly welcome to her. At the time of our Civil War, we are told by Mr. Arthur Calhoun in his recent work on "The Social History of the Family in America," there was a great entrance upon many new occupations on the part of women. And on the whole they have remained in possession of many of the fields which they occupied at that time. It is likely that as a result of our present war women will continue to fill many of the places which they have been found so capable of filling. Is this to be loss or gain for the family? If it means that more women are to be childless, or if it means that no distinction is made between mothers or prospective mothers and those who are not in either class, the result is bound to be bad. Instead of talking about the employment of women as a class, is it not the more hopeful line to concentrate public attention upon the problem of the mother and prospective mother? Is it not one of the next lines of attack to make sure that every woman shall have that free period and suitable care for the birth of her child, and that attention after, which has already been secured in other countries? And then further that the mother with young children shall be given the opportunity to be at home and to care for them?

I cannot feel that the present indiscriminate raid of industry upon women regardless of family ties can be justified. I am not sure but that the statisticians would find it more destructive than war to the life and health of children and to the morale of family life.

THE DRIVE TOWARD EQUALITY

The influence which in the long run may well prove greatest of all is the great drive of the war toward equality between men and women—equality in work, in wages, in political rights, in social responsibilities, in authority in the home. Not that the war initiated these things, but it speeded up the movement already started in this direction. To have more occupations open to women means power; to enter into organized industry and get training through labor unions in leadership and co-operation means power; to manage war campaigns of all sorts means power. What will be the effect of this new power and this new education of woman upon the family? Will it tend toward any wiser mating? Will it tend to increase still further the divorce rate which for many years has been mounting steadily? Probably the effects will be mixed. Education in all these various lines, and the greater free-

dom and power of woman will probably make on the whole for more careful choosing of a mate. But it is not likely for a time at least to lessen the frequency of divorce. For since three-fourths of the divorces are sought by women, divorce seems to be largely a matter of what a woman will put up with. If she has more power, she is likely to be less tolerant. For it is true in domestic life as in industry that democracy is far more delicate and difficult to manage than is autocracy. This is not to say that it is hopeless. The rate of divorce in the country as a whole is now about one divorce for nine marriages. In the group that I know best it is about one for a hundred. I do not think that is because the college professor is less exasperating, or the college professor's wife less of an equal. I incline to think it is because she is somewhat more cautious in her original selection and more philosophical afterwards—that is, that she views large and small with better perspective, for the courts tell us that it is more often the small than the large that wrecks marriage.

But whether divorces increase or decrease, the movement toward equality can no more be blocked than the tide. And it ought not to be if it could. If the family were committed to the older type, it would remain only at the cost of perpetual conflict between impulse on the one hand and certain well-considered goods on the other, between social duty on the one hand and self-respecting life on the other, between parental affection and other almost equally imperious demands. It is because the family not only satisfies passion, but sublimates it; because it not only involves sacrifice, but on the other hand opens up new fields of thought and emotion, action and living, that it will keep its place in genuine democratic development. For democracy means co-operation, and the family is not only the oldest, but in many ways by far the finest type of co-operation.

Yet none of these gains for the family is greatest. The greatest is the hope and the deep resolve that war itself shall cease.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Gordon Is Opposed to Big Financial Campaigns

The sensation of the winter in church circles in Boston is a recent sermon by Dr. George A. Gordon, in Old South Church, in which this noted Congregational divine speaks against the Congregational Forward Movement and against similar pieces of "wild-cat campaigning by ecclesiastics." His sermon was fully reported in The Boston Herald. Dr. Gordon said: "I plead for sound business sense in the service of religion against all wild-cat schemes. Such sums should be given, and will be given, as will not arrest productive power. He would be a poor farmer who should fail to save eggs enough from the eager market of today to insure a new race of egg producers for the coming season; and they are poor economists in the service of faith who would exhaust the surplus capital of the men of business in our churches, who would bring about failure in one year or in five to do what the churches are doing now."

Will Enlarge American Church in Paris

Since 1857 there has been an organization called the American Church in Paris. It is now proposed to greatly enlarge the work of this influential organization. The plans include the erection of a social service building near the Latin quarter at a cost of a half million dollars. This building takes on significance from the fact that students will be going to the university in Paris rather than to universities in Germany henceforth. It is planned to put a million dollars into a new church edifice and to set aside a half million dollars as endowment. The interests of this movement are represented in America by Rev. Stanley Ross Fisher. The enterprise has the endorsement of prominent missionary leaders in our country.

Conference in Latin America

The results of the great Panama Congress on Christian Work held in 1916 continue to appear. When the Congress was held, plans were made for the holding of regional conferences following adjournment. These were held in the West Indies and in South America immediately. Others had to be postponed because of existing conditions. The regional conference for Mexico was not held until 1919. The one for Central America will be held in Guatemala City, March 26-29, 1920.

Annual Meeting of the Home Missions Council

The Annual Meeting of the Home Missions Council will be held in New York January 13-15. Dr. A. Williams Anthony is executive secretary of the organization. He announces that during the past year there has been organized "The Associated Evangelical Churches of Alaska," with a central committee in charge of comity and co-operation. One of the features of the year has been the publication of an irenic and balanced book on Mormonism which is designed as a statement of evangelical faith to the younger Mormons. It is written by Rev. William A. LaRue and is called "The Foundations of Mormonism."

What to Do About Americanization

The subject of Americanization is one that is to the fore this winter and the home mission organizations of America are circulating a pamphlet which answers the question, "What can we do about it?" The answer is given in concrete terms. The right kind of preaching is emphasized, as are prayer, the

investigation of local conditions, the use of present equipment, the opportunities open to the Sunday-school and young peoples' societies and kindred organizations. Definite and sensible plans are presented to the women and men of the church in which duty finds standing room with opportunity. The methods suggested have all been tried out by churches which are assimilating the "foreigner" in a way that emphasizes God's love instead of the stranger's nationality. Acquaintance, good-will, co-operation and the spirit of Christ are the dominating goals sought.

Episcopalians Make Gain in 1919

The reports are not all in from the various evangelical denominations, but it is already known that a number of them suffered losses in membership during 1919. The Episcopalians are able to report a gain of 6,500. This does not offset, however, their loss of 12,000 during the year 1918. The giving in the Episcopal church is back to normal. It is to be noted that it is in the central west that the best gains have been made, while in New York city, where the denomination is strong, there has been an actual loss.

Death of Mrs. Haley Gordon Poteat

One of the foremost missionary spirits of the Baptist church is Dr. Edwin Poteat. He has recently suffered the loss of his gifted wife. She was the mother of a large family, but had time for much of the larger work of the kingdom of God. Dr. Poteat has in recent years been president of Furman University, Greenville, S. C. Dr. Arthur Gordon, pastor of Clarendon Street Baptist church, of Boston, brother of the deceased, conducted the funeral service.

Gipsy Smith will Evangelize in Brooklyn

Gipsy Smith, the well-known British evangelist, who is working in this country now, will spend ten days of this month in Central Congregational church, Brooklyn, where Rev. S. Parkes Cadman is pastor. He will also hold some services in Clifton Avenue Congregational church, where Rev. Nehemiah Boynton is pastor. During the past month he has been in the west. The announced purpose of the Brooklyn meetings is the deepening of the spiritual life of believers.

Theological Schools in Chicago Getting Back to Normal

There was recently held in Chicago the thirty-third annual social meeting of the Theological Faculties' Union of Chicago. It was shown that the seven schools represented in the meeting had this year 662 students for the ministry. This was said to be an increase of 100 per cent over last year. Garrett Biblical Institute (Methodist) made a report on a new department of religious education which has been so successful that the faculty has had to be enlarged.

Presbyterians Evolve New Plan of Young People's Work

At Morrisonville, Ill., a Presbyterian church is carrying on some new experiments in work for young people. A series of group meetings are held on Sunday evenings and the four groups are called a "college." The course of study and the activities are varied according to the ages. The freshmen are the younger young people. The sophomores are fourteen and fifteen years of age and are taught church history. The juniors are sixteen and seventeen and these are studying missions and

personal work. The seniors range in age up to thirty and take up their time studying teacher-training. The college has its "fraternities" and other features. The idea of creating a "fraternity" in a local church has been utilized with great success by Rev. George Craig Stewart in St. Luke's Episcopal church, in Evanston, Ill. He has two hundred young people in such an organization. Many of these are students in Northwestern University.

Congregationalists Plan Their World Movement

The action of the Congregationalists at their recent national gathering in launching a campaign for fifty million dollars has resulted in the formation of a committee and the naming of the new movement "The Congregational World Movement." The immediate campaign will not be for money, but for certain spiritual ends. It has been decided to ask for a campaign for habitual church attendance, fellowship in prayer, and pastoral evangelism, culminating with Easter.

Federal Council Opposes War with Mexico

At the recent meeting of the executive committee of the Federal Council of the Churches of Christ in America, at Baltimore, the Mexican situation was considered and resolutions were passed opposing any action by the state department that would be construed as unfriendly by Mexico. It was resolved that "the Federal Council appoint a committee to seek an interview with the state department to convey to it the sentiments herein expressed, and to inquire whether it is not possible, by the appointment of a friendly commission, to meet for conference with the representatives of the Mexican government, that misunderstandings between friendly nations may be removed, and that agreements may be reached which will protect the citizens of both republics, and secure the maintenance of international peace. Or, if for any reason that is not found feasible, then by such other conventions as will allay friction, and make permanent good understandings."

English Congregationalists Have a Modified Episcopacy

For three centuries the Congregationalists of England have been defending their "independency," but the exigencies of modern life have brought about fundamental modifications of their form of organization. There are now nine moderators and to each is assigned a province. The authority of these religious leaders is advisory, but is none the less real for that. Nor is there any talk of apostolic succession or of a third order of the ministry. The need of the day, according to the Congregational leaders of England, seems to be episcopacy with the medievalism left out.

Y. M. C. A. at Bethlehem

The British occupation of the Holy Land has brought a modernization of the land which places in strange contrast the new and the old. For instance, there is now a Y. M. C. A. building at Bethlehem. William Jessop is in charge of Association work in the near east. He has ambitious plans for work in Cairo, where there is the largest Mohammedan population in the world.

Council of Organic Union Will Meet Next Month

A year ago last spring the General Assembly of the Presbyterian Church in the United States of America issued an invitation to the evangelical bodies to unite with them on the basis of a common faith in Jesus Christ. This invitation resulted in the formation of a council composed of a number of the leading denominations. This council will meet in Philadel-

phia February 3-6, 1920. Dr. William H. Roberts is chairman of the ad interim committee. It is stated that the committee is working on a plan of federal union and that some other plans of union are also being considered. This movement is much more advanced in its attitude towards union than is the World Conference on Faith and Order, which will meet in London next summer.

The Pope Needs More Money

The increased cost of living has struck the Vatican. The Pope has been compelled to raise the salaries of the cardinals from \$4,000 to \$4,900 per year. Many enterprises of the Catholic church are supported by the fund called Peter's Pence and in America the faithful have been giving generously to increase this fund.

Veteran Religious Leader Active at Eighty-four

There is no more inspiring example of a green old age than that of Dr. Lyman Abbott, the editor of the "Outlook." Dr. Abbott recently celebrated his eighty-fourth birthday. He continues his weekly writings for his journal and indicates that he is abreast of the times in every field. He was once pastor of Plymouth church in Brooklyn as the successor of Henry Ward Beecher and is widely influential in American Christianity.

Enabling Bill in England Will Probably Pass

The Enabling Bill has passed second reading in the House of Commons and is now before the Standing Committee. This bill will give the church of England large powers of self-government. The bill was first introduced in the House of Lords, but in the House of Commons it has been considerably modified. The House of Lords has also passed a bill which would make clergymen eligible for a seat in the House of Commons, but this bill is being opposed by the Archbishop of Canterbury.

Big Student Volunteer Meeting in Des Moines

The quadrennial convention of the Student Volunteer Movement is now on in Des Moines and it is estimated that four thousand students from 800 colleges and universities from Maine to Florida and from Seattle to Boston will be in attendance. Des Moines is to be still further favored this year as a student center in that the Intercollegiate Prohibition Association will be held in Des Moines this week.

Seminary Professors Organize a Union

Through the leadership of Dr. George A. Coe and Dr. Harry F. Ward, both of the Union Theological Seminary, there has been organized a union of college professors with members in sixteen institutions. The aim of the organization is to bring about "democratic methods for the determination of the tenure of office of instructors and of working conditions" and to work for "better pay for teachers." It is a part of the constitution of the organization that the members will never go on strike.

Episcopalians Will Enlarge Holy Trinity Church, Paris

Holy Trinity church is the famous Episcopal church in Paris. During the war many bodies were kept in its crypt, awaiting shipment to America. It is expected that within a few months there will be a student population within its environs of ten thousand American students. At the last General Convention of the Protestant Episcopal church in the

United States, a half million dollars was appropriated out of the Nation-wide fund for the endowment of this great church in Paris. Thousands of tourists visit Holy Trinity every year.

Day of Prayer for Ireland

That the Irish question is regarded seriously by Britishers is indicated by the fact that there was held in London recently a day of prayer for Ireland. Sermons were given in the churches, especially those of the evangelical sort. The Archbishop of Armagh was in London on this day and spoke with regard to the problems of his native land.

THE SUNDAY SCHOOL

Boldness*

JESUS transforms men. There can be no doubt about that: it is the greatest miracle. When the divine nature molds the stubborn human nature into forms of worth and beauty we stand in awe of that power. "Duty and Beauty are made to walk hand in hand."

How do you account for the transformed lives of Peter and John? There is a very significant sentence to be studied: "And they took knowledge of them that they had been with Jesus." There is your answer. They had been in intimate association with the Master. They were twice-born men. I remember a simple prayer, made over a quarter of a century ago, by a school-teacher who belonged to our Christian Endeavor society back in the old home church. It was this: "O, Father, may we impress people that we have been with Jesus and have learned of him." That prayer was one of the formative elements in my life. Thousands of times I have thought of it and always the idea has challenged me. Now Peter and John had done just that; they had accompanied Jesus until they had caught his spirit. But you say that was the spirit of gentleness; yes, but not exclusively. If Jesus was anything he was bold. He was the "Lion of the tribe of Judah." When a principle was at stake he risked his life. When compromise was suggested he scorned it. I like to think of my Master as fearless, aggressively bold, splendidly courageous, laughing danger in the face. I could not worship him had he been gentle only. In him we find perfect blending of gentleness and boldness. General Grant was one day riding back from a battle, when he came upon a little girl, sobbing, by the dusty road. Some way the tide of war had swept by her home, burning the house and barns, scattering her family and leaving her unharmed, save for her fright. The brave soldier reached down from his battle steed and gently lifted the frightened child to a place before him and took her to the place where her anxious mother was. I cannot conceive of a noble gentleman being without courage. The man who is gentle only is soft, while on the other hand the man who is bold only is hard. The Grecian temple was beautiful and strong. The true man is gentle and bold. Jesus was such a God-man.

Therefore, when we companion with him until we catch his spirit we shall be like him, for we shall see him as he is. That is the secret—staying in his presence until we become like him. Three years the disciples spent in intensive study in the school of Christ and in the final examination one failed, but eleven came forth to imitate their Master. Aristotle spent forty years in one school before he assumed the role of instructor. But, as a result of that preparation, he taught the world. Too soon we venture forth as teachers; we would do well to sit longer at the Master's feet. Alas,

for the briefness of that period! We need to turn to the fifteenth chapter of John and study those ten "abides" in the first ten verses. "Abide, abide, abide" over and over again—that is the large lesson Jesus wished to teach. We must stay with him until we catch his spirit of being interwoven with Christ, just as the fibers of the grape-vine are interwoven. Did you ever try to break off a grape branch? If you did you know how those strong fibers are intertwined until it is almost impossible to wrench them apart. It is in that way that we must be bound up with Jesus. Here is the strand of meditation on his words; here is the strand of prayer; here is the strand of loving service and here is the strand of spiritual imagination—all these intertwine and bind us firmly to him. Religion means to be tied back again to God. The Christian religion means to be tied up again with Christ. I know that you want to be bold; then companion with Jesus, until people shall see that you have been with Christ and have learned of him, until you shall have learned gentleness and boldness.

JOHN R. EWERS.

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Century men, not like
monks of the Middle
Ages

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*Lesson for January 18, "The Boldness of Peter and John." Acts 4:8-21.

CORRESPONDENCE

British Preaching Not Superior

EDITOR THE CHRISTIAN CENTURY:

It is but fair to myself and to the City Temple, London, as well as to you, that the facts be stated about an alleged "interview" with me, in which I was made to say that no American preacher can really succeed in England—implying that I felt my ministry in the City Temple was a failure. The "interview" provoked the remark by Dr. F. B. Meyer that all American preachers fail in England, and that the curse of the American church is "catch-penny" preaching.

The interview was a forgery outright, deliberately manufactured, as the man guilty of it confessed, "to keep American preachers from coming to England." It is an example of the emphatic anti-American feeling which exists in England—not in Scotland or in Wales—taking among the upper classes an insufferably patronizing and contemptuous attitude toward all things American, and among the lower classes an ignorant hatred. Hence the deliberate attempt to injure me and to make my ministry appear a "failure," as both Dr. A. C. Dixon and Dr. Len Broughton were pronounced "failures" after they had left England.

As for my ministry at the Temple, it speaks for itself. If it were a failure, I should not have left it, but would have made it a victory. As a simple fact, it was a triumph from the beginning, and I left it only at the demand of obligations which no honorable man could evade or longer postpone. The City Temple church wished me to settle down and stay permanently—which shows that they like the kind of "failure" they had—but that was a sheer impossibility, for purely private and family reasons; and failing that, they wished me to stay another year.

I did not wish to go to England, and twice declined the City Temple before I finally accepted it. Indeed, I should not have gone at all but for the war, which offered an opportunity for a ministry of interpretation of American life and thought to our British kinsmen. To that ministry I gave strength without stint—more, in fact, than I had to give—but I thought and still think it worth while. I went all over the island more than once, and everywhere I was received with the greatest kindness and good will.

The talk about British preaching being far superior to American preaching is absurd. They are different in accent and emphasis, but neither is what it ought to be. If American preaching is too topical, too journalistic, British preaching is too remote from actual life, too buried in the past. Also, with a few exceptions, the churches in England are almost

empty, and all the churches are declining, not only in actual numbers, but in influence and power. This began before the war, and goes on unarrested. The fault lies largely in the pulpit, and unless there is a different type of preaching, the future is dismal.

The only regret I have about the forged "interview" is that it may embarrass British ministers who may be working in America, of whom there are many—but not half enough.

J. FORT NEWTON.

Church of the Divine Paternity, New York, N. Y.

The Student Volunteers' Convention

EDITOR THE CHRISTIAN CENTURY:

It seldom comes to an ordinary mortal to experience that which has come to us these days in Des Moines, namely, the greatest gathering of student volunteers the world has ever known. From a seat in the rear of the gallery were visible, delegations reaching into hundreds each from Nova Scotia, Ohio, Virginia, Mississippi, California, New York, besides those from neighbor states such as Missouri, Nebraska, Minnesota and Wisconsin. There were large delegations from Harvard, Yale, and Berkeley. They were of every race and from every clime. Forty different nations and a thousand colleges. They fairly swamped the city. Eight thousand of them. A special train every ten minutes.

Has this old planet ever known such a gathering! Eight thousand of the cream of the cream of the land. Eight thousand young people, consecrated, devoted, purposeful, prophetic, as Dr. Medbury expressed it, "asking nothing but the opportunity to give."

There was a spirit of reverence that was rare. State and sectional yells fairly shook the building but when Dr. Mott let the gavel fall a reverent silence fell upon them. There was a heartiness and a spirit in the singing that was equally rare.

The spirit of fraternity was there incarnate. Poets and philosophers have discoursed about it, prophets have foretold it but there it was a fact. "In honor preferring one another," students from foreign countries were given the honor seats, and negro yells were especially applauded.

What a testimony is such a gathering to the vitality of Christianity! No other religion could command such a concourse. Such promising, forward looking intellects, such fine spirits, such devotees to the common good! Theirs no fanaticism; no partisan or sectarian zeal. Theirs only to establish the kingdom of God on earth; to help the world to live and live more abundantly. Here, too, is the answer to irreligion. In all that throng not one was planning to make money. Not one was plotting the overthrow of another. Not one was meditating a rise to prominence by crushing a fellowman. On the other hand, every one was planning the uplifting of each other. Absent, the spirit of competition; the spirit of commercialism; the spirit of aggression. Present the spirit of cooperation; the spirit of service; the spirit of Christ.

What lessons there were for our church leaders. Eight thousand Christian workers and not one asking "What is your creed?" What an anachronism would have been a doctrinal sermon to that body! Imagine a hair-splitting, system-spinning divine of the conventional type, before these virile youths. Doctrinal ghosts and hoary-headed heresy hunters have not the courage to show themselves before such a company, whose one impelling thought is service. The audience was predominantly men. The task is one calling for sacrifice, for heroic endeavor, and men are never lacking when such a call comes. There was no quarrel between the intellect and religion. Dr. Mott emphasized that the call is for scientists, writers, statesmen, business organizers, teachers, as well as preachers.

F. E. ROBEY.

Drake University.

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NEWS OF THE DISCIPLES

Disciples Minister Becomes Protestant Episcopal Rector

Mart Gary Smith, who has served the church at Waynesburg, Pa., for the past two years, and who ministered at Ada, O., previous to his work in Pennsylvania, left Waynesburg on December 29 for Memphis, Tenn., where he will begin service as rector of the Holy Trinity Episcopal church. The official board of Waynesburg church urged Mr. Smith to continue in their field, offering to grant him a substantial raise in salary, but this fact did not alter Mr. Smith's plans.

Charles H. Winders Welcomed Back to Indiana

A reception was held at the Central Christian church, Indianapolis, on the evening of December 30, in honor of Dr. M. C. Pearson, the retiring secretary of the City Church Federation, and the incoming secretary, C. H. Winders, late of Hannibal, Mo. The churches of the city were represented and the event was of more than passing interest. Indianapolis Disciplesdom is rejoicing over the return of Dr. Winders to Hoosier soil and his inauguration as Secretary of the City Federation. Dr. Pearson goes to Detroit, Mich., to accept the position of secretary of the Church Federation.

Plan for Bethany Assembly, 1920

The Bethany Assembly Board of Directors met in all day session at the Indianapolis Y. M. C. A. December 29. The annual report showed the greatest year financially in the history of the Assembly. The following officers were elected: President, W. E. M. Hackleman; Vice-pres., A. L. Ward, Franklin, Ind.; F. E. Davidson, Indianapolis, Secretary; G. I. Hoover, Indianapolis, Treasurer, and E. E. Shelton, Indianapolis, Superintendent of Grounds. One of the features of the 1919 program will be continued in 1920, viz., the Epworth League Institute, which registered 467 delegates last year. The motto for 1920 is "Six Hundred Strong for Bethany, 1920." The goal of the institute is the choosing of a life-work by the young people who attend. Last year, among others who chose a life-work for Christ and the Church, were eleven young men who volunteered for the ministry and all of these young men are now in DePauw University. A similar work will be inaugurated for 1920 for Disciple young people if proper arrangements can be made with those who have the welfare of our young people in hand.

Encouraging Convention in Mississippi

In the estimation of many in attendance, the best state convention Mississippi has ever held was that at Vicksburg, November, 19-21, with Sam J. White of West Point as presiding officer. The convention was less given to oratory and more to conference than in former years. The youngest church in the state entertained the convention and acted the part of host most graciously. The next convention will be held in Hattiesburg.

* * *

—I. E. Reid, who served for several months in war work, with headquarters at Louisville and elsewhere, has received an enthusiastic call to the work at

Denison, Tex. A big program has already been laid out and the new leader is now at work. Mr. Reid recently lost his eldest child by diphtheria, from which disease also his wife was a sufferer.

—Dr. S. Parks Cadman, Dr. Frederick Lynch, Raymond Robbins and others will be on the program of the coming session of the Congress of the Disciples of Christ which is to be held at First Church, Springfield, Ill., April 5-8. This is Easter Week, Easter coming on April 4. Set the date down now in your date-book!

—A. W. Conner is holding "campaigns for boys and girls and their friends" continuously. A. E. Smith, late of Washington, D. C., and one of our most efficient young ministers, is manager of these campaigns. Work among the boys and girls of this character is of the greatest value to any community. A large portion of the campaigns now being held are return dates.

—Evangelist H. G. Knowles is assisting A. G. Smith, First church, Enid, Okla., in a meeting. W. E. M. Hackleman is leading the music and conducting classes in Theory of Music and Church Hymnody.

—The Bible school Department of the A. C. M. S. is asking the schools this year to contribute \$50,000 to the relief of Armenia. Last year the schools gave \$25,000. Herbert Hoover says that if America does her best 500,000 out of 750,000 people will be saved from starvation. Robert M. Hopkins is secretary of the Bible School department.

—Mrs. Laura DeLaney Garst is back in Japan after an absence of twenty-one years in company with her daughter Gretchen who is in the service of the missions board. She has sent back to her friends in America a letter containing New Year's greetings in which she expresses the hope of a better attitude in the United States toward Japan. Anti-Japanese articles in our newspapers are reprinted in Japanese dailies and have their inevitable effect upon public opinion. Mrs. Garst is located at Akita where she is interested in the kindergarten that is superintended by her daughter Gretchen.

—O. C. Bolman has arranged a series of World Conferences for the West Central District of Illinois, where he is superintendent. Each county in the district has been organized into a kind of Chautauqua circuit and on successive

nights the various missionary and benevolent interests will be presented. Fulton county will enjoy the first series of addresses and the speakers will be Clifford S. Weaver, Mrs. Austin Hunter, Ward E. Hall, and O. C. Bolman. Each of the pastors in the county will deliver two or three addresses. There is an aim of a ten per cent increase of membership in the district by May, 1920 and in the realization of this aim evangelistic meetings have been held recently by O. C. Bolman at Pleasant Hill, D. D. Dick at Barry and C. E. Barnett at Illiopolis.

—A special committee of the Inter-church World Movement is making a survey of the lesson curricula in use in the Sunday schools and the Disciples representatives on this committee are W. C. Bower and Walter S. Athearn.

—J. T. Ogle began his pastorate at Blackwell, Okla., on May 1, and since then 99 new members have been received and these have pledged on the budget \$1,000 for the new year. The program called "White Gifts for the King" was observed at the Christmas season and as a result \$125 was secured for Ministerial Relief.

—Bruce Brown made a long journey from Los Angeles to hold a series of meetings in Boise, Idaho, in the church where H. J. Reynolds is pastor. In spite of adverse weather conditions the enterprise was a great success and 77 members were added to the church. The debt on the Boise church is being steadily decreased, \$3,600 having been paid recently.

—The largest offering ever made by a Disciple Sunday-school for American missions was that recently made by the Sunday-school of First church, Mayfield, Ky., where J. J. Castleberry is pastor. The offering totaled \$701.25. Mr. Castleberry is now serving in his eleventh year as minister of this church.

—Roger T. Nooe of Frankfort, Ky., sent his people a spiritual message at Christmas time, with many beautiful allusions to the power of Christ in the world.

—The Board of Temperance and Social Welfare has issued a call to good citizens everywhere to assist in the enforcement of law, particularly that which relates to making effective the recent amendment to the federal constitution.

—First church, at Benton, Ill., recently put on the Every Member Canvass in which the congregation was asked for \$6,380. The pledges ran to a total of \$7,000, so the church is soundly financed

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for the coming year. The household of the pastor, S. E. Fisher, was saddened at the Christmas season by the death of his daughter Emma Edith. The mother has been confined to her bed for several weeks with the influenza; the little son also is ill. The funeral of the daughter was conducted by R. H. Robertson and John I. Gunn.

—Under the leadership of the church at Greensburg, Ind., the church membership list has been revised from 700 to 500 to conform to actual facts. The Sunday schools gave the "White Gifts" program which resulted in an offering to Ministerial Relief of \$50.

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—The young people who were home from college were the guests of honor at Richmond Avenue church, Buffalo, during the holiday week. The assistant pastor delivered the sermon.

—South Broadway church, Denver, provided the Christmas dinner for the people at Colorado Christian Home this year. The church provided \$50 to meet the additional expense.

—At the annual meeting of First church, Beatrice, Neb., recently the mortgage of \$15,000 was burned. Plans were immediately adopted for the erection of a new \$25,000 building. The pastor, W. W. Burks was called for another year.

—The Christian News, the state paper of Iowa, has changed owners frequently of late and it is now announced that there is a new editor in the person of Charles D. Titus, who has purchased the paper. He comes from Lake City, Ia., and has been a student in the Bible College at Drake. He served as an officer during the war.

—The religious debate is not quite dead yet, as is evidenced by a press announcement of a debate between C. C. Crawford of Albia, Ia., and A. R. Ogden, the latter a Seventh Day Adventist. The debates will run through eight sessions of two hours each. The Albia church is offering to furnish entertainment free to ministers.

Memorial CHURCH OF CHRIST
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—The church at East Machias, Me., is one of the old Disciple churches of New England and has had some famous ministers in the past. G. W. Ford is pastor of the church and under his leadership the building has been placed on top of a hill and completely remodeled. It was dedicated recently by Henry Mahon who continues in a series of evangelistic services.

—The church at Wooster, O., recently presented its pastor, John Neilson, with a library table and a purse of money. He has been called for a third year of service.

—M. B. Ingle has formed an association of like-minded spirits in Florida who declare of their organization, "It will have no connection with any of the

present societies, but hopes to work harmoniously in extending the gospel. It will make no bargains with the denominational institutions, which are so sadly hampering the work of the societies and proposes to preach the gospel whenever and wherever time and opportunity permit. It therefore has not and will not have any affiliation with federations, Interchurch Movements, and the like, and would consider money used for such purposes as misappropriated either in paying the salary or expenses of its agents in connection with such experiments."

—A dinner at the church every Sunday has been the program of East Side church, Portland, Ore., where R. H. Sawyer, is pastor. As not all the members of the church can be accommodated in the annex, the members were taken in groups in alphabetical order. The dinners were served at the close of the morning service.

—A number of ministers have been making money in business investments the past year. The minister at San Luis Obispo, Cal., bought a farm of three hundred acres, paying nothing down and has recently refused \$60,000 for it. There is also a story afloat of a minister in Texas who has made a million dollars in oil.

—On the first Sunday in January, J. H. Goldner entered upon his twenty-first year as pastor of Euclid Avenue church, Cleveland. His term of service is exceeded by only two other ministers in the city. The day was observed as Homecoming day and a special effort was made to secure the attendance of those who had been at the church twenty years before. At a Christian Endeavor meeting in the evening all of the former members of the society were present.

—In some special evangelistic services at La Porte, Ind., recently 62 members were added to the church and at the close of the meetings thirty young people volunteered for definite Christian work. F. E. Smith visited the congregation and spoke on the last Sunday. A. L. Stamper leads at LaPorte.

—Third church, Philadelphia, will make a radical change during the new year. The property will be sold and the congregation will move to Overbrook Heights, a rapidly growing residential community. It is planned to erect here a modern church and educational building.

—Prof. A. W. Taylor was called to Evanston, Ill., recently to speak in the Community Sunday Evening service on "Our Social Work in Foreign Lands." He is spending the winter in the service of the Interchurch Movement in Missouri.

—The church at Campbellsburg, Ky., is not daunted by high prices but plans to erect a new building during the coming year. They are asking the loan of a set of plans from some other church. S. T. McCarty is pastor.

—The church at Evanston, Ill., was dedicated with an indebtedness of \$7,500. A year ago this amount had been reduced to \$2,700. This was all subscribed in 1919 and most of it was paid in. In a few weeks it is hoped to hold a mortgage burning. The deficit of a previous year in the budget was made up and at the end of the year the church was almost clear in this account. There were 30 additions to the church during 1919.

Many of the members doubled their pledges for the new year. The Pastor, O. F. Jordan, was given a box of gold coins at the Christmas season.

—If any minister wants to work on a hay ranch and preach for a brand new church just organized, he may go to Clatonia, Ida. The minister will be given a house and garden, a horse and a cow, as well as a salary. This is a field not occupied by any other religious body.

—The "White Gifts" program which was put on at Payne Avenue Bible School, at North Tonawanda, N. Y., resulted in a large donation of supplies for the home at East Aurora, a gift of \$40 in money for the same institution and a gift of \$100 to the Ministerial Relief fund. Charles H. Bloom is pastor at Payne Avenue.

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